

ISSN 1343-8980

創価大学
国際仏教学高等研究所
年 報

平成29年度
(第21号)

Annual Report
of
The International Research Institute for Advanced Buddhology
at Soka University

for the Academic Year 2017

Volume XXI

創価大学・国際仏教学高等研究所
東京・2018・八王子

The International Research Institute for Advanced Buddhology
Soka University
Tokyo · 2018

The Questions of Nālaka / Nālada in the *Mahāvastu*, *Suttanipāta* and the *Fobenxingji jing**

Seishi KARASHIMA AND Katarzyna MARCINIAK

Prologue

The *Mahāvastu* (hereafter “Mv”) is one of only three large texts of the Mahāsāṃghika-Lokottaravādin school surviving in the original Sanskrit. It is part of its legal texts (*Vinaya*) and is built around the biography of the Buddha. In it, the life of the Buddha is described in detail in a particular language called Buddhist Hybrid Sanskrit. We can compare stories in this text with parallels in the literature of other schools transmitted in other languages, such as Pāli and Sanskrit, as well as a Chinese translation of the Buddha’s biography, named the *Fobenxingji jing* 佛本行集經, T. 3, no. 190, translated by Jñānagupta 閻那崛多 in 591 C.E.

The *editio princeps* of Mv was prepared between 1882-1897 by Émile Senart on the basis of six late manuscripts of the text, of which the oldest one is dated from 1800 C.E. (Ms. B). The edition, which was made in the 19th century, based on the 19th century manuscripts (!), has become the basis for all research on the text, its content and composition, as well as the language, which it represents.

It was in the 1960s and ‘70s that the situation dramatically changed. Thanks to the activities of the *Nepal-German Manuscript Preservation Project*, much older and more valuable manuscripts of Mv than those, which had been used by Senart in his edition, were discovered in Nepal, photographed and subsequently catalogued by the *Nepalese German Manuscript Cataloguing Project*. Amongst them, the following two manuscripts are the most important, namely:

- (1) The sole extant palm-leaf manuscript, consisting of 427 folios, dating back to the 12th~13th century, on palaeographical evidence; the original is lost; its microfilms are available at the National Archives of Nepal in Kathmandu and the Staatsbibliothek zu Berlin (abbr. **Sa**)
- (2) The oldest extant paper manuscript, consisting of 238 folios, completed in 1657 C.E. by an eminent scribe named Jayamuni Vajrācārya. The original is kept at the National Archives of Nepal in Kathmandu; its microfilms are available at the Staatsbibliothek zu Berlin and the National Archives of Nepal (abbr. **Na**)

* We very grateful to Peter Lait and Susan Roach, who went to great trouble to check our English and to Aneesah Nishaat and Li Cheng-Jung, who read through our draft and offered many useful suggestions. This work was supported by JSPS KAKENHI Grant Numbers 17K02219, 16K02172 and 26284026.

The facsimile edition of the manuscript Sa was published by Akira Yuyama (*The Mahāvastu-Avadāna in Old Palm-Leaf and Paper Manuscripts*, 2 vols.) in 2001. The oldest paper manuscript of Mv, namely Ms. Na, is of special significance. Its scribe, Jayamuni Vajrācārya, working from the above-mentioned palm-leaf Ms. Sa or its copy, sanskritised many of the Middle Indic forms of Ms. Sa, made emendations, additions and deletions and thus, changed the features of the language and the content of the text substantially – one of the most illustrative instances of his changes is the title of the text, namely *Mahāvastu* in Ms. Sa was altered into *Mahāvastu-avadāna* in Ms. Na. All the later paper manuscripts of Mv are based directly or indirectly on Ms. Na, which, in turn, is none other than a copy of the old palm-leaf ms. Sa.

A new edition of the *Mahāvastu* is currently being prepared by the present authors on the basis of the above-mentioned two old manuscripts. Preliminary research conducted on the extant manuscripts of the text has proven that the two oldest manuscripts Sa and Na constitute the most important and valuable material for the preparation of a new edition of Mv, e.g. Ms. Sa contains far more Middle Indic forms, such as *yeva* (Skt. *eva*), *viya* (Skt. *iva*), *khāyitaka* (Skt. *khādita-ka*) etc. than later manuscripts of the text.

While we were reading the chapter of “The Questions of Nālaka” in Mv, we found that the Sanskrit text agrees very well with its parallel in the above-mentioned *Fobenxingji jing* — the name of the monk is Nālada (那羅陀) instead of Nālaka¹ —, and realised that the comparison of the verses in Mv with those in the *Suttanipāta* and in the Chinese translation helped us to understand properly the difficult verses in this chapter. However, there are some verses, where Mv and the Chinese translation differ. The school affiliation of the *Fobenxingji jing* remains unclear despite the fact that many studies have been devoted to this problem. Probably, this text is rather an amalgam of the Buddha’s biographies of several schools, such as the Dharmaguptakas, Kāsyapīyas, Mahāsāṃghikas, Sarvāstivādins, Mahīśāsakas — these names are referred to at the end of the text —², and it was presumably compiled in China. Despite the complexity of its origin, this voluminous Chinese translation (300! pages in the *Taisho Tripitaka*) is extremely important for the study of Mv. Though Samuel Beal published an English translation of the *Fobenxingji jing* in 1875, it is rather an excerpt of the text and therefore, it is desideratum to translate the whole text into English, comparing it with Mv.

In this article, the following texts and translations are juxtaposed:

- (1) the reading of the new edition of the *Mahāvastu* (Mv(KM)), based on manuscript Sa (403v1-404r3), followed by an English translation

¹ For the confusion among *Nālaka*, *Nālada* and *Nārada*, cf. BHSD, s.vv.

² Somebody asked: “What is the name of this scripture?” (The Buddha) answered: “Mahāsāṃghikas call it the “Great Matter” (*Mahāvastu*); Sarvāstivādins call this scripture the “Great Decoration” (**Mahālamkāra*); Kāsyapīyas call this the “Cause of the Birth of the Buddha” (**Buddhotpāda-nidāna*); Dharmaguptakas call it the “Original Deeds of Śākyamuni Buddha” (**Śākyamunibuddhapūrvacaryā*); Mahīśāsakas call it the “Root of the *Vinayapiṭaka*” (**Vinayapiṭakamūla*). T. 3, no. 190, 932a16~21. 或問曰：“當何名此經？”答曰：“摩訶僧祇師名爲‘大事’；薩婆多師名此經爲‘大莊嚴’；迦葉維師名爲‘佛生因緣’。曇無德師名爲‘釋迦牟尼佛本行’。彌(←尼)沙塞師名爲‘毘尼藏根本’。”

- (2) the reading of Senart's edition (**Se**), vol. 3, pp. 386-389
- (3) the parallel verses in the *Suttanipāta* 699-723 (**Sn**)
- (4) K.R. Norman's English translation of the *Suttanipāta* (**Sn(tr.N)**)
- (5) the parallels in the *Fobenxingji jing* (**Fbx**; T. 3, 830a19-c16) followed by an English translation

In the new edition, abbr. Mv(KM), under preparation by the present authors, the italicised characters indicate that they are emended readings, differing from the base text, namely the sole extant palm-leaf manuscript Sa.

Mv(KM) Nālako Kātyāyano bhagavataḥ pādau śirasā vanditvā bhagavantam etad uvāca

“purohito mahya pitā Toṇehārasya rājino |
 utpādeṣu viniyukto³ nakṣatreṣu gatiṅgato⁴ ||⁵
 tam̄ me pitā avacesi⁶ arthakāmānukampako |
 "buddho khu putra utpanno gaccha pācīna⁷ pravraja" ||
 so (')haṁ bhagavān⁸ anuprāpto "sādhu ..⁹ pravrajāhi¹⁰ mām̄" |
 vaiśāradyehi saṁpanno¹¹ vācām̄ bhāṣe tathāgato ||
 Kātyāyanam̄ brāhmaṇam̄ ..¹² "ehi bhikṣū" ti ālape |
 sā ..¹³ etasya pravrajyā abhū va upasam̄padā" ||

Having bowed his head at the Lord's feet, Nālaka Kātyāyana said to the Lord as follows:

“My father is King Toṇehāra’s domestic priest. He is versed in interpreting omens and adept in astrology.

My father, who is compassionate and desires the welfare of others, told me: ‘A *buddha* has now appeared in the world. Go east and take up monastic life!’

Therefore, O Lord, I came here. Please ordain me.” The Tathāgata, who was endowed with confidence, spoke the (following) words.

He said to Brahmin Kātyāyana: “Come, O monk!” This was his initiation and ordination.

Se Nālako Kātyāyano bhagavataḥ pādau śirasā vanditvā bhagavantam etad uvāca ||
 purohito mahyaṁ pitā Toṇehārasya rājino |

³ The mss. *vineyukto*; Se em. *vidyāyukto* (≠ mss.; unmetr.).

⁴ Se *gatiṁ*^o.

⁵ Pāda a is *bha-Vipulā*; pāda c is *sa-Vipulā* (read *utpādesū*, m.c.).

⁶ Se *avacāsi*; for the aor. in -esi, cf. BHSG §§ 32.63-32.67.

⁷ So read the mss.; Se *prācīna*; Pā *pācīna*.

⁸ Se *bhagavam̄*; for the voc. sg. *bhagavān*, cf. BHSG § 18.81; Abhis III § 15.4; two short syllables *bha-ga-* are contracted into one long syllable (m.c.).

⁹ One syllable is lacking in pāda b; Se supplies *tvam̄*.

¹⁰ Se *pravrājehi* (unmetrical).

¹¹ Se *saṁpannām̄*.

¹² One syllable is lacking at the end of this pāda; Se adds *ca*, which makes it *ra-Vipulā*; alternatively, we can read *kātyāyanam̄ <ca> brāhmaṇam̄* and obtain a regular *Pathyā*.

¹³ One syllable is lacking here; Se supplies *hi* at the end of pāda c, but the metre is better by adding a syllable (e.g. *va*) after the word *sā*.

*utpādeṣu vidyāyukto nikṣatreṣu gatiṅgato ||
tan me pitā avacāsi arthakāmānukampako |
buddho khu putra utpanno gaccha prācīna pravraja ||
so (')ham bhagavan anuprāpto sādhu tvam pravrājehi mām |
vaiśāradyehi sampannām vācām bhāṣe tathāgato ||
Kātyāyanām brāhmaṇām ca ehi bhikṣūti ālape |
sā etasya pravrajyā hi abhū ca upasampadā ||*

Sn -

Fbx 830a19f. 那羅陀比丘於晨朝時從房而出，往詣佛所。到佛所已，頂禮佛足，却坐一面。坐一面已，時那羅陀即便以偈問佛義言：

Early one morning, the monk Nālada came out from his cell and paid a visit to the Buddha. Having come to the Buddha, he bowed his head at the Buddha's feet and withdrew to one side to sit down. Scarcely had he sat down on one side when Nālada asked the Buddha in verse about the meaning (of the Teaching):

Mv(KM) āyuṣmām Kātyāyano āha¹⁴

Venerable Kātyāyana said:

Se āyuṣmām Kātyāyano āha

Sn -**Fbx -**

verse 1

Mv(KM) “anyāsi¹⁵ etam vacanām Asitasya yathātathā¹⁶ |

tvam¹⁷ tu Gautama pṛechāmi sarvadharmāṇa pāragah¹⁸ ||¹⁹

“I have understood this utterance of Asita as it is. Now I ask you, O Gotama, who have gone to the far shore of all phenomena.

Se “ajñāsi etam vacanām asitasya yathātathām |

tvām tu gautama pṛcchāmi sarvadharmāṇa pāraga ||

Sn 699 “aññātam etam vacanām Asitassa yathātatham

tam tam Gotama pucchāma (v.l. -āmi) sabbadhammāṇa pāragum

Sn(tr.N) “This utterance of Asita is known to be true. I ask you this, Gotama, who have gone to the far shore of all phenomena.

Fbx “我今方驗昔私陀 諦了如語莫不實

今復得聞世尊教 渡(v.l. 度)到諸法彼岸邊 (vs. 1)

“Now, I am finally convinced what (A)sita (said) in the past, (and) clearly understand that his utterance was right and nothing but the truth.

¹⁴ The mss. lack the word āha; Se supplies this word.

¹⁵ So read all the mss.; Se em. ajñāsi; on *jñ* > *ññ* > *ny*, cf. Roth 2000: 10, 93 (*jñātvā* / *ñātvā* / *nyāccā*); see also BHSD s.v. *anyāsi* “(representing Pāli *aññāsi*? quasi-MIndic for semi-MIndic *ajñāsi*, which Senart reads by em., or *ājō*), aor. of *jñā-*, knew”; cf. also BHSD s.v. *anyātaka*; BHSG § 2.15.

¹⁶ Se *yathātathām*.

¹⁷ Se *tvām*; for the 1. acc. sg. *tvam*, cf. BHSG § 20.15; Marciak 2014: 172.

¹⁸ Se *pāraga*.

¹⁹ *Pāda* a is *bha-Vipulā*.

Now, (if) I can listen to the Lord's teaching, (I can) go across to the other side of all phenomena.

verse 2

Mv(KM) anāgāram²⁰ upetasya bhikṣājīvam²¹ cikīrṣito |

muni pratyāhara²² dharmam mauneyam uttamam padam” ||²³

To (me), who have entered the homeless life and long for the life of mendicancy, tell (me), O Sage, the teaching (concerning) sage-hood (which is) the supreme state.”

Se anagāram upetasya bhikṣājīvam cikīrṣato |

muni pravyāhara dharmam mauneyam uttamam padam ||

Sn 700 anagāriy' upetassa bhikkhācariyam jigīmsato (v.l. jigīsato)²⁴

muni pabrūhi me puṭho moneyyam uttamam padam

Sn(tr.N) I have come to houselessness, longing for the alms-round. Tell me, sage, when asked, the supreme state, sage-hood.”

Fbx 既已捨家能出家 復持乞食存活命

行於此行得何報？ 我今諮詢佛世尊” (vs. 2)

Having already abandoned home, I could leave home (to become a monk), and also live by begging for alms.

What retribution will one obtain by practising this practice? Now, I ask the Buddha, the Lord.”

Mv(KM) bhagavān āha

Sn -

Fbx 爾時，世尊即還以偈報彼長老那羅陀言：

Then, the Lord replied immediately to the elder monk, Nālada, in verse:

verse 3

Mv(KM) “mauneyañ ca pṛcchasi Nāla”, ti bhagavān²⁵, “duṣkaram²⁶ durabhisambhuṇam²⁷ |²⁸

hanta te tam ca vakṣyāmi samstambhasva²⁹ dṛḍho bhava ||

“You ask about sage-hood, O Nāla!”, said the Lord, “(which is) hard to practise, hard to attain. Come, and I shall tell you about it. Be steadfast and firm.

Se mauneyam ca pṛcchasi nāla duhkaram durabhisambhuṇam |

²⁰ Se anagāram; cf. Abhis III, s.v. an-agāra~ “(Skt, SWTF, Pā), an-āgāra~ (BHS[Mvu]; SWTF, Pā)”.

²¹ MSS. śikṣā°; Se em. bhikṣā°; cf. Sn. 700 bhikkhācariyam.

²² Sa Na pratyāhāra; Se pravyāhara.

²³ Pāda c is sa-Vipulā.

²⁴ The forms *jigīmsato/jigīsato* (“desiring to win” < OIA. *jigīsati*; cf. Oberlies 2001: 22) here are probably corruptions of MI *cikīssato, *cikīsato or *cikīmsato (< OIA. *cikīrsato*). Cf. BHSD, s.v. niścikīrṣā.

²⁵ All the mss. read *pṛcchasi kin ti bhagavān Nāla...*; Se omits the underlined words; cf. Sn 701 *moneyyan te upaññisan ti bhagavā dukkaram*. The words *ti bhagavā* “so said the Blessed One” are hypermetric and, probably, are reciter’s remark. Cf. Sn(tr.N), p. 154 (*ad* 18–29).

²⁶ Se duhkaram.

²⁷ Two short syllables *du-ra-* are contracted into one long syllable (m.c.).

²⁸ There is one redundant syllable in *pāda a*; if we read without *ca*, *pāda a* becomes *sa-Vipulā*.

²⁹ Corr. Se; the mss. *samstavasya*.

hanta te tam ca vakṣyāmi saṃstambhasva dr̥dho bhava ||

Sn 701 “*moneyyan te upaññissan*” *ti bhagavā “dukkaram durabhisambhavam handa te nam pavakkhāmi, santhambhassu dalho bhava*

Sn(tr.N) “I shall explain sage-hood to you”, said the Blessed One, “(which is) hard to perform, hard to endure. Come now, I shall tell you about it. Stand fast; be firm.

Āyār *dujjāyam dupparakkantam bhavai aviyattassa bhikkhuṇo ||24.2||*
saṃbāhā bahave bhujjo duraikkamā ajānao apāsao. ||24.5||

Fbx 汝問行行果報者 此事無常難驗知
 我今爲汝分別宣 宜發精進令牢固 (vs. 3)
 “You ask about the retribution from practising the practice. This matter is transient (無常) (and) difficult to ascertain. Now, I shall tell you. You should generate exertion and be steadfast.

verse 4

Mv(KM) *saṃānabhāgam kuryāsi grāme³⁰ ākruṣṭavanditam³¹ |*
manopradosam³² rakṣesi kṣāntē³³ cānumato bhava ||³⁴

One should practise equanimity, (both) being reviled or revered in the village.
 You should ward off fault(s) of the mind. One should be patient and agreeable.

Se *saṃānabhāgam kuryāsi grāme ākruṣṭavanditam |*
manopradoṣam rakṣesi kṣānto cānumato bhava ||

Sn 702 *saṃānabhāvam kubbetha gāme akkuṭṭhavanditam*
manopadoṣam rakkheyya santo anuṇnato care

Sn(tr.N) One should practise equanimity, (for) there is praise and abuse in a village.
 One should ward off fault(s) of the mind. One should wander calmed, not haughty.

Āyār *vayasā vi ege buiyā kuppanti māṇavā ||24.3||*
unnaya-māṇe ya nare mahayā moheṇa mujhai — ||24.4||
eyam te mā hou eyam kusalassa daṃsaṇam ||24.6||
tad-diṭṭhī tam-muttē tappurakkāre tas-sannī tan-nivesaṇe ||24.7||||24.8||

Fbx 凡有行者入聚落 讚歎毀辱平等心
 其有亂意處須防 當取寂定無上果³⁵ (vs. 4)
 Whenever a practitioner enters a village, he (should) harbour an impartial mind (whether) being praised or reviled. When there is something which disturbs the mind, one should ward it off; (and) attain the unsurpassed fruition of tranquil concentration.

verse 5

³⁰ Corr. Se; the mss. *tīme* (?).

³¹ Corr. Se; the mss. °vindeti.

³² Na Se °doṣam.

³³ Se *kṣānto*; for the nom. sing. masc. -e, cf. BHSG § 8.25; Abhis III § 6.3; Karashima 2002: § 9.2. Cf. Sn *santo* = Fbx 寂定 “tranquil concentration”.

³⁴ *Pāda* a is *ma-Vipulā*.

³⁵ 無上果 “the unsurpassed fruition”. This translation seems to have resulted from confounding *anumato* (Mv) with Skt. *anuttamo* (“unsurpassed”).

Mv(KM) *uccāvacā niścaranti dāve³⁶ agniśikhā³⁷ viya³⁸ |*

nārī munipralobhāye³⁹ tāva te⁴⁰ mā⁴¹ pralobhaye⁴² ||⁴³

Various things occur, like flames of a fire in a forest. Women tend to seduce sages, but may they not seduce you.

Se *uccāvacā niścaranti dāve agniśikhā iva |*

nārī munipralobhāye tāva tam mā pralobhaye ||

Sn 703 *uccāvacā niccharanti dāye aggisikhūpamā*

nariyo muniṁ palobhenti, tā su tam mā palobhayum

Sn(tr.N) Various sorts of things emerge, like the flames of a fire in a forest. Women seduce a sage; may they not seduce you.

Fbx 行人常觀叫喚響 猶如猛火熾炎然

見於婦人端正容 應須捨離勿生染 (vs. 5)

A practitioner constantly observes the sounds of shouting⁴⁴, like a fierce fire, which blazes intensely. On seeing an elegant appearance of a woman, one should leave her and not give rise to attachment.

verse 6

Mv(KM) *virato maithuno dharmo⁴⁵ hitvā kāme⁴⁶ paropare⁴⁷ |*

aviruddho asaṁruddho ye satvā trasasthāvarāḥ ||

Abstaining from sexual intercourse, having abandoned different kinds of sensual pleasures, (he is) neither obstructed nor hindered (by) mobile or immovable sentient beings.

Se *virato maithunā dharmā hitvā kāmāṇ parovaram |*

aviruddho asaṁruddho ye satvā trasasthāvarāḥ ||

Sn 704 *virato methunā dhammā hitvā kāme parovare*

aviruddho asāratto pāñesu tasathāvare

Sn(tr.N) Abstaining from sexual intercourse, having abandoned different kinds of sensual pleasures, (he is) not opposed (and) not attached to living creatures, both moving and still.

Fbx 以不染於諸欲法 彼此各無相染因

³⁶ Corr. Se; the mss. *devām* (s.e.); cf. Sn 703 *dāye*.

³⁷ Corr. Se; the mss. *°sikhām*.

³⁸ Sa *iya*; Na *iyam*; Se *iva*.

³⁹ Dative sg. expressing “tend to”; Or *muni pralobhāye* (m.c.) <*pralobhaye*; cf. Sn *palobhenti*.

⁴⁰ So read the mss.; Se *tam*.

⁴¹ Corr. Se; Sa Na *mām*.

⁴² Se *pralobhēya*; for the *mā* + opt., cf. BHSG § 42.

⁴³ *Pāda* a is *ra-Vipulā*.

⁴⁴ 叫喚響： There seems to have been a confusion between *uccāvacā* (“high and low, various”) and **uccavaca(s)* (“loud speech”).

⁴⁵ Se *maithunā dharmā*, which agrees with the reading in Sn 704; for the acc. sing. masc. -o, cf. BHSG § 8.36; Abhis III § 6.13.

⁴⁶ Sa Na *kāma*; Se *kāmāṇ*.

⁴⁷ Sa Na *paroparet* (s.e.); Se *parovaram*; cf. PTSD s.v. *parovara* “sometimes through substitution of *apa* for *ava* also *paropara*”; cf. Sn 704 *hitvā kāme parovare*.

無染即無鬪競緣 世間所有衆類輩 (vs. 6)

Not attaching to matters related with (sexual) desires, being free from causes of defilement both here and there⁴⁸, free from both conditions of defilement and conflicts (with) all sorts of people in the world.

verse 7

Mv(KM) *yathātmano⁴⁹ tathānyeṣām⁵⁰ tathātmano |*

ātmānam upamām kṛtvā nāīva hiṃse na ghātaye ||

"As mine (is), so (are) others'; as (are) others', so (is) mine." Comparing himself (with others), he should not kill or cause to kill.

Se *yathātmano tathānyeṣām yathānyeṣām tathātmano |*

ātmānam upamām kṛtvā naiva hiṃse na ghātaye ||

Sn 705 *yathā aham tathā ete, yathā ete tathā aham*

attānam upamām katvā na haneyya na ghātaye

Sn(tr.N) "As I (am), so (are) these; as (are) these, so (am) I". Comparing himself (with others), he should not kill or cause to kill.

Fbx 我身彼身無有異 我命彼命等共同

如是審諦思惟觀 嘴(v.l. 嘴)時勿殺勿相害 (vs. 7)

There is no difference between my body and the bodies of others. My life and the lives of others are the same and equal." Regarding clearly, considering and observing thus, one should not kill nor harm, when one becomes angry (v.l. "reproaches").

verse 8

Mv(KM) *hitvā-m-iha anicchāsyā |*

. aniccho bhoti nirvṛto⁵¹ ||

Se *hitvām iha alpicchām pi aniccho bhōhi nirvṛto |*

Sn 707 *ūnūdaro mitāhāro appicch'assa alolupo*

sa ve icchāya nicchāto aniccho hoti nibbuto

Sn(tr.N) He should have an empty stomach, taking food in moderation, with little desire, without covetousness. He indeed, having no hunger arising from desire, being without desire, becomes quenched.

Fbx -

Fbx 830b10f. 若入聚落乞飯食 莫觀諸事散亂心

諸貪染處若捨捐 以無著故當解脫 (vs. 9)

When one enters a village to beg for food, one should not look around at things and distract one's mind. If one abandons what one lusts for and attaches oneself to, one will become liberated because of being free from attachments.

⁴⁸ 彼此 : Cf. Mv *paropare* (*para + upara*; lit. "the higher and the lower"; "various") > Sn *parovare*.

⁴⁹ Corr. Se; Sa Na *athātmanā*.

⁵⁰ Four syllables are lacking at the beginning of *pāda* b; read with Se *yathānyeṣām*.

⁵¹ Sa Na *nirvṛto*; cf. Sn 707 *nibbuto*; on the confusion between *nirvṛta* / *nivṛta*, cf. PTSD s.v. *nibbuta*; BHSD s.v. *nirvṛta*.

verse 9

Mv(KM) tyaja icchāñ ca lobhañ ca yatra saktā pṛthagjanāḥ |
paññito parivarjeyā⁵² so tare narakañ imam ||

Abandon desire and greed to which ordinary people are addicted. The wise man will avoid (them) and cross over this hell.

Se *tyaja icchāñ ca lobhañ ca yatra saktā pṛthagjanāḥ |
paññito pratipajjeya so tare narakañ imam ||*

Sn 706 *hitvā icchañ ca lobhañ ca, yattha satto puthujjano
cakkhumā paṭipajjeyya⁵³ tareyya narakañ imam*

Sn(tr.N) Having abandoned desire and lust, to which the ordinary individual is attached, one with vision should set out (on the path). He should cross over this hell”.

Fbx 應捨貪等我慢事 一切凡夫染著身

諸有眼者能離怨 如食毒藥平等死 (**vs. 8**)

You should abandon lust and the like and self-conceit to which all ordinary people are addicted. Those who have eyes⁵⁴, can avoid adversaries. Whether one takes poison or medicine, one (may) die equally⁵⁵.

verse 10

Mv(KM) tato rātrīm nivasito⁵⁶ grāmam piṇḍāya otare |
āhvayam nābhinamdeyā⁵⁷ abhihāram ca grāmato⁵⁸ ||

Then, having spent the night, one should enter the village for alms-begging. He should not rejoice at an invitation or offering from the village.

Se *tato rātrivivāsāto grāmam piṇḍāya otare |
āhvayam nābhinandeya abhihārañ ca gāmato ||*

Sn 710 *tato ratyā vivasane gāmantam abhihāraye
avhānam nābhinandeyya abhihārañ ca gāmato*

Sn(tr.N) Then at the end of the night, he should betake himself to a village. He should not rejoice at an invitation or a present from the village.

Fbx (若入聚落乞飯食 莫觀諸事散亂心

諸貪染處若捨捐 以無著故當解脫) (see verse 8) (vs. 9)

夜獨坐時莫念請 遠離聚落亦勿思

但至天曉欲乞時 正念正思入聚落 (**vs. 10**)

When sitting alone at night, one should not think about invitations. Distancing oneself from a village, one should not think of it. Only when dawn breaks and one is going to beg (for alms), should one enter a village, while contemplating properly, thinking correctly.

⁵² “avoid, shun, disregard”; Se *pratipajjeya* (≠ mss.); cf. Fbx 能離怨 (“can avoid adversaries”); Sn *paṭipajjeyya* (probably a corruption of *parivajjeyya*).

⁵³ The form *patipajjeyya* is probably a corruption of *parivajjeyya*. “One should avoid (desire and lust)”.

⁵⁴ 諸有眼者 : = Sn *cakkhumā*; ≠ Mv *paññito*.

⁵⁵ 如食毒藥平等死 : The meaning of the sentence is unclear.

⁵⁶ “Then, having spent the night ...”; Se *rātrivivāsāto*.

⁵⁷ Se °*nandeya*.

⁵⁸ Read *gāmato* (m.c.).

verse 11

Mv(KM) na munī⁵⁹ grāmam āśādya kuleṣu sahasā⁶⁰ care⁶¹ |

ghāsesaṇo⁶² cchinnaḥāso⁶³ na vācā prāpnuvāṁ⁶⁴ bhaṇe ||

Having come to a village, a sage should not go around the houses in a hurry. Searching for food, one (should) avoid laughing and should not utter any word which comes into one's head.

Se na muni grāmam āśādya kuleṣu sahasā care |

ghāseṣī na cchinnaṅkatho na vācā prepsutāṁ bhaṇe ||⁶⁵

Sn 711 na munī gāmam āgamma kulesu sahasā care

ghāsesanam chinnakatho, na vācam payutāṁ bhaṇe

Sn(tr.N) Having come to a village, a sage should not pursue his search for food inconsiderately among the families. Cutting off all conversation, he should not utter a word with an ulterior motive.

Fbx 到聚落中默然住 次第歷家乞食行

遊於聚落莫忽嗤 向他語言勿驪曠 (vs. 11)

Having come to a village, one (should) stay in silence. One (should) beg for food, by going from one family to another. Wandering in a village, one should not laugh unawares. One should not talk to other people in a rude way.

verse 12

Mv(KM) sa pātrapāṇī vicareyā grāme amūko⁶⁶ mūkasam̄mato⁶⁷ |⁶⁸

tan .. dāna na⁶⁹ nindiyā⁷⁰ dātāram nāvajānyeyam⁷¹ ||

Wandering about with bowl in hand, not dumb, (but) one (should) pretend to be dumb. One should not criticise a gift whatever it is, nor should one despise the giver.

Se sa pātrapāṇī vicareyā amūgo mūgasam̄mato |

taṁ taṁ dānam na niṁdeyā dātāram nāvajāniyā ||⁷²

⁵⁹ Se *muni*.

⁶⁰ Corr. Se; the mss. *sahasam*.

⁶¹ Sa *vare* (s.e.; the *akṣaras ca* and *va* are very similar); Na *varo*.

⁶² The mss. *ghosesaṇo* (s.e.); Se em. *ghāsesī na* (w.r.; we already have *na* at the beginning of *pāda* d).

⁶³ The mss. °*ghāso* (s.e.); Se em. *ghāseṣī na chinnakatho*; cf. Fbx 莫忽嗤 “one should not laugh unawares”; PrMoSū(Ma-L) 30.26. *uccagghikāyam* (“with a loud laugh”) *antaragrham upasamkramiṣyāmīti śikṣā karaṇiyā*.

⁶⁴ Mss. *prāpnuvatāṁ*; Se *prepsutāṁ* (≠ mss.); see Senart's comment in Se III 518; cf. also J. 3.380, n. 7.

⁶⁵ J. 3.386 “When he has descended on a village the sage will not rush about in a hurry from house to house. Chary of words as he begs for food, he does not make a speech when he has obtained it.”

⁶⁶ Se *amūgo*.

⁶⁷ Sa Na *asukasam̄mato* (s.e.; the *akṣaras su* and *mu* are similar); Se *mūgasam̄mato*.

⁶⁸ In *pāda* a two short syllables *vi-ca-* are contracted into one long syllable (m.c.; the metre is *mā-Vipulā*); the word *grāme* is metrically superfluous; Se omits it.

⁶⁹ The mss. lack *na*.

⁷⁰ Se *taṁ tam dānam na niṁdeyā*; in the mss. two syllables are lacking in this *pāda*; read either *alpam dānam* (= Sn 713) or *taṁ tam dānam* (em. Se); for the opt. in *-iyā*, cf. BHSG § 29.34.

⁷¹ Sa Na *bhavatyayam* (s.e.); Se *dātāram nāvajāniyā*, which agrees with the reading in Sn 713.

⁷² J. 3.386 “he will wander alone with his bowl in his hand, not dumb, though he seem to be so. He will not scorn a gift whatever it is, nor slight the giver.”

Sn 713 *sa pattapāṇī vicaranto amūgo mūgasammato
appam dānam na hīleyya, dātāram nāvajāniya*

Sn(tr.N) Wandering about with bowl in hand, not dumb (but) thought to be dumb, he should not despise a small gift, (and) he should not disparage the giver.

Fbx 手執鉢盃行乞食 雖有才辯但默然
設得少食心莫嫌 有(v.l. 布)施飯人勿毀罵 (vs. 12)

When going around for alms-begging with a bowl in hand, one (should) be silent though possessing eloquence. On receiving a small amount of food, one should not become displeased. One, who gives food, should not be disparaged.

verse 13

Mv(KM) adāsi iti "te sādhu⁷³" na datto⁷⁴ "bhadram astu te" |
ubhayen(') eva⁷⁵ sadṛśo⁷⁶ rukṣatvam⁷⁷ vinivartaye ||⁷⁸

If (somebody) gives, (one should say:) ‘It is good for you!'; if not given, (one should say:) ‘Good fortune be yours'. Being the same in both (cases), one should avoid harsh feelings.

Se adāsi iti te sādhu nādāsi bhadram astu te |
ubhayenaiva sadṛśo rukṣatvam vinivartaye ||⁷⁹

Sn 712 *alattham yad, idam sādhu, nālattham kusalām iti
ubhayen' eva so tādī rukkham va upanivattati*

Sn(tr.N) "Since I received (something), that is well; I did not receive (anything), (that too) is good." Being the same on account of both (occurrences), he goes back to the very (same) tree.

Fbx 所得之處最爲善 若不得處莫生瞋
於二(v.l. 仁)邊生平等心 至於樹下隨意食 (vs. 13)

When one receives something, that is the best. When one does not receive, one should not become angry. In both cases, one (should) have an impartial mind; one (should) go under a tree (and) eat as one likes.

verse 14

Mv(KM) so piṇḍacāram⁸⁰ cariya⁸¹ vanantam abhirakṣaye |

⁷³ Sa Na *sādha* (s.e.).

⁷⁴ Sa Na *na dako*; Se em. *nādāsi* (\neq mss.).

⁷⁵ Se *ubhayenaiva*.

⁷⁶ Sa Na *adrśo*.

⁷⁷ “roughness, harshness (of speech); cf. MW s.v. *rūkṣatva* “roughness, unkindness”; *rūkṣavāc* “rough speech”; *rūkṣavādin* “speaking roughly”; “he should give up rough speech”; cf. the reading in Sn 712 *rukkham* va *upanivattati*, Sn(tr.N): “he goes back to the very same tree”, but the next verse still deals with the instructions regarding going on almsround, therefore speaking of returning to one's home at the foot of the tree, is out of place.” The reading in the Mv is better here.

⁷⁸ *Pāda c* is *na-Vipulā*.

⁷⁹ J. 3.386 “He will say to him, “you have given; good was it of you. You have not given; good fortune be yours.” In both cases he will keep the same frame of mind and avoid all harsh feelings.”

⁸⁰ Sa *pi piṇḍa*° (ditt.; unmetr.).

⁸¹ Se *cariyā*.

ūnodaro mitā . . .⁸² so alpeccho⁸³ syād alolupa⁸⁴ ||⁸⁵

Having finished one's alms-round, one should retreat to the forest. Having an empty stomach, (and taking food) in moderation, one should have little desire and be without covetousness.

Se so piñdacāram caritvā navāntam abhirakṣaye |
ūnodaro mitāhāro alpeccho syād alolupah ||⁸⁶

Sn 708 (1st line) sa piñdacāram caritvā vanantam abhihāraye

Sn 707 (1st line) ūnūdarō mitāhāro appicch'assa alolupo

Sn(tr.N) When he has been on alms-round, he should betake himself to a grove.

He should have an empty stomach, taking food in moderation, with little desire, without covetousness.

Fbx 830b20. 食訖已後還林內 (vs. 14a) 住於樹下結跏趺 (vs. 14b)

Having eaten, one should go back to the forest, (stay under a tree and sit cross-legged.→ **verse 15**)

verse 15

Mv(KM) so vṛkṣamūlo pagato āsanopagato muni |

dhyāpeti⁸⁷ akutobhayo⁸⁸ ātmānam nātitoṣaye ||⁸⁹

Having come to the foot of a tree (and) come to his seat, the sage (should) meditate without fear, and should not delight in himself too much.

Se so vṛkṣamūlo pagato āsanopagato muni |
dhyāpayati ato bhavyam ātmānam nātitoṣaye ||⁹⁰

Sn 708cd upaṭṭhito rukkhamūlasmīm āsanūpagato muni

Sn(tr.N) Standing at the foot of a tree, (or) come to a seat, he is a sage.

Sn 709 sa jhānapasuto dhīro vanante ramito siyā
jhāyetha rukkhamūlasmīm attānam abhitosayam

Sn(tr.N) Intent on meditation, firm, he should be delighted in the grove. He should meditate at the foot of a tree, delighting himself.

Fbx 830b20f. 住於樹下結跏趺 在於鋪上如仙人 身心及口皆劍(v.l. 斂)攝 (vs. 14bcd)

(Having eaten, one should go back to the forest,) stay under a tree and sit cross-legged. Staying on a bed, like a sage, one (should) restrain the body, mind and the mouth.

830b22. 恐怖皆捨勵心意 餘事莫想唯念林 (vs. 15ab)

⁸² Sa Na pitā (s.e.); two syllables – are lacking at the end of this pāda; Se corr. mitāhāro, which agrees with Sn 707 mitāhāro.

⁸³ Read so ('lpeccho (m.c.); Se omits so.

⁸⁴ Se corr. alolupah; Sa Na syālpalolupa (s.e.).

⁸⁵ Pāda a is bha-Vipulā.

⁸⁶ J. 3.387 “When the sage has finished his alms-round, he should keep to the edge of the forest. Though his stomach be empty he should eat sparingly, have little desire and be not greedy.”

⁸⁷ Se dhyāpayati.

⁸⁸ So read all the mss.; Se ato bhayam; cf. MW, s.v. akutobhaya (“having no fear from any quarter”).

⁸⁹ Pāda a is bha-Vipulā.

⁹⁰ J. 3.387 “And when the sage has come to the foot of the tree and sat down on his seat, he then meditates on what is to be, and should not enjoy himself too much.”

One (should) discard fear and invigorate their mind, and should not think about other matters but think only of the forest.

verse 16

Mv(KM) yasy(‘) atra⁹¹ saritā nāsti cchinnaśrotasya⁹² bhikṣava⁹³ |

kṛtyākṛtyaprahīṇasya paridāghena-m-acyutah⁹⁴ ||

For whom there is no flow (of desire), for the monk who has cut off the stream, (and) has acquitted himself of what is to be done and what is not to be done, there is a state, unshakable by ardent desire.”

Se yasyātra saritā nāsti cchinnaśrotasya bhikṣavah |

kṛtyākṛtyaprahīṇasya paridāgho na vijjati ||⁹⁵

Sn 715 yassa ca visatā n’atti chinnasotassa bhikkhuno

kiccākiccappahīnassa pariļāho na vijjati

Sn(tr.N) In whom there is no craving, in the bhikkhu who has cut across the stream, (and) has given up what is to be done and what is not to be done, no fever is found.

Fbx 是名比丘出家法 作不作事悉離身

若能平等觸處安 聖人行行應如是 (vs. 20)

This is called the rules of the homeless life of a monk. One has acquitted oneself of both what is to be done and what is not to be done. If one is able to be impartial, one will be peaceful everywhere. The sage should practise in this manner.

verse 17

Mv(KM) evam̄ layanam ākhyātām̄ saṁbuddhena prajānatā |

eko va abhiramiṣyasi⁹⁶ evam̄ gamiṣyasi⁹⁷ daśa diśā⁹⁸ ||⁹⁹

The (all-)knowing Buddha described living in seclusion (*layana*) in this manner. “Being solitary, you will be delighted, and go (?; *gamiṣyasi*) in the ten directions.

Se evam̄ layanam ākhyātām̄ saṁbuddhena prajānatā |

eko va abhiramiṣyasi evam̄ gamiṣyasi diśo daśa ||

Sn 718c ekattām̄ monam akkhātām̄

Sn(tr.N) The state of being alone is called sage-hood.”

Sn 718d eko ve (← ce) abhiramissasi (← °issati)

Sn(trs.N) Solitary, you will certainly be delighted

⁹¹ Se *yasyātra*.

⁹² Sa Na °śrotra (s.e.; or wrong back-formation from MIndic *sota*).

⁹³ Se *bhikṣavah*. Probably *bhikṣava* is a gen. sg.; cf. Sn 715 *bhikkhuno*; cf. also Bollée 1997: 59.

⁹⁴ All the mss. thus; Se em. *paridāgho na vijjati*, following the reading in Sn 715.

⁹⁵ J. 3.387 “For him in whom there is no flow of desire, for the monk who has cut off the stream and who has acquitted himself of all duties and tasks, there is no torment of desire.”

⁹⁶ Corr. Se; Sa Na *abhiramīṣyāmi*. It should be read (‘)bhī instead, m.c.; alternatively, two short syllables *a-bhi-* are contracted into one long syllable (m.c.)

⁹⁷ Corr. Se; Sa Na *gamiṣyāmi*.

⁹⁸ Se *diśo dasa*.

⁹⁹ By comparing this verse with Sn 718, 719, one may read: *eko va (‘)bhiramiṣyasi <eko> evam̄ gamiṣyasi*, which corresponds partially to the second line in Sn 718 *ekattām̄ monam akkhātām̄ eko ce abhiramissati*, while *daśa diśā* is what remains of the part, corresponding to Sn 719 *atha bhāsihi dasa diśā*.

Sn 719a *atha bhāhisi* (← °*sīhi*) *dasa disā*

Sn(tr.N) And you will shine forth in the ten directions.

Fbx 當知業如車輪轉 對一人說聖法時

一人思惟即證知 調伏諸根獨處坐 (vs. 21)

One should know that *karman* turns round like a wheel of a cart. When (the Buddha) preaches the sacred Dharma to a solitary person, the solitary person contemplates it and immediately realises it, subdues (the faculties of) the sense organs, (and) sits in a solitary place.

Fbx 調伏諸根心成就 於後名聞遍十方 (vs. 22ab)

(By) subduing (the faculties of) the sense organs, his mind becomes accomplished. After that, his fame is heard everywhere in the ten directions.

verse 18

Mv(KM) *vo*¹⁰⁰ *mauneyam upesyasi kṣuradhāropamo bhava |*

*jihvāya tālum āsādya tādrśam*¹⁰¹ *samyato bhava ||*

You should be (sharp) as a razor's edge. Having pressed your tongue against your palate, you should be restrained in this manner. (Thus), you, indeed, will attain sage-hood.

Se *evam mauneyam upesyasi kṣuradhāropamo bhava |*

jihvāya tālum āsādya tādrśo samyato bhava ||

Sn 716 *moneyyan te upaññisan*" *ti bhagavā*¹⁰² " *khuradhbārūpamo bhave*

jivhāya tālum āhacca udare saññato siyā

Sn(tr.N) I shall explain sage-hood to you", said the Blessed One, "(The sage) should be (sharp) as a razor's edge. Having pressed his tongue against his palate, he should be restrained in respect of his belly.

Fbx 在於樹下當喜歡(←善觀)¹⁰³ 以舌挂腭漸出息 (vs. 15cd)

One should enjoy oneself by staying under a tree, sustain his palate with his tongue, (and) gradually exhale.

Fbx vss. 16~18 (830b24~29) have no parallels in either the *Mahāvastu* or the *Suttanipāta*.

自餘¹⁰⁴諸根悉調伏 心意不得著諸緣

境界悉遣心莫存 穢濁之處並須捨 (vs. 16)

(By) subduing all the other (faculties of the) sense organs, the mind cannot attach itself to any object (of the senses; *ālambana*). (When) all perceptual objects are removed, the mind cannot exist. (Therefore,) one should leave all filthy places.

¹⁰⁰ Se *evam*. The word *vo*, which corresponds to *te* ("you") in Sn 716, may be a nominative or vocative plural form of the pronoun 2. person (cf. Oberlies 2001: 183f.) or a particle, equivalent to *ve* < OIA. *vai*; cf. Sn(tr.N) 279 (*ad* Sn 560), Norman CP I 48f., VIII 54, Lüders Beob, § 23, Oberlies 2001: 69 (f). However, it is awkward that a particle comes at the beginning of a sentence.

¹⁰¹ Se *tādrśo*. Cf. Sn 716. *udare*.

¹⁰² The words *ti bhagavān* "so said the Blessed One" are hypermetric and, probably, are reciter's remark.

¹⁰³ Except for the Koryo Edition = Taisho Edition, both of which read 善觀 ("observes well"), the others read 喜歡.

¹⁰⁴ The word *ziyu* 自餘 means "other"; cf. ZXYL 605f.; Li Weiqi 2004: 424.

清淨眞心行梵行 善語(v.l. 言)處所精勤求
 博聞多智須稟承 ¹⁰⁵其有寂靜離欲者 (vs. 17)

With a pure and true mind, (one should) carry out *brahma*-practices. One (should) apply oneself diligently in the sphere of noble utterances (i.e. the Buddha's teaching). One should receive with respect (the teachings of monks) of wide learning and great wisdom.

If there is somebody who is tranquil and free from desires,

若如是人應親近 至於彼邊心信從

信已恭敬如世尊 勿說他家¹⁰⁶是非事 (vs. 18)

one should become close with such a person, go to him and follow him with faith.

Having taken faith in him, one should revere him as the Lord. Do not discuss the rights or wrongs of other people.

verse 19

Mv(KM) nirāmagandho asito vṛkṣamūlaparāyaṇo |
 ekāsanasya śikṣesi¹⁰⁷ śramaṇopasanasya ca ||¹⁰⁸

(You will) be without moral impurity¹⁰⁹, unattached, resorting to the foot of a tree; you train yourself in (the practice of) solitude and in the ascetic's service.

Se *nirāmagandho asito vṛkṣamūlaparāyaṇo |*
ekāsanasya śikṣāsi śramaṇopāsanasya ca ||

Sn 717cd *nirāmagandho asito brahmacariyaparāyano*

Sn(tr.N) He should be without taints, not dependent, having holy living as his aim.

Sn 718ab *ekāsanassa sikkhetha samaṇopāsanassa ca*

Sn(tr.N) He should train himself in (the practice of) solitude and in the ascetic's service.

Fbx 此行唯在空閑林 或坐山間及樹下 (vs. 22cd)

This practice is (possible) only by staying in a solitary forest or by sitting in mountains or under a tree, (see verse 23)

verse 20

Mv(KM) śrutvā rijuraham¹¹⁰ dhyāna¹¹¹ dhyāyinām kāmatyāginām¹¹² |
 tato hiri¹¹³ ca śraddhām¹¹⁴ ca bhūyo śikṣiya¹¹⁵ māmaka¹¹⁶ ||

¹⁰⁵ The following four lines, namely 其有寂靜離欲者(vs. 17d) 若如是人應親近 至於彼邊心信從 信已恭敬如世尊 (vs. 18abc), seem to make up one verse.

¹⁰⁶ The word *tajia* 他家 means "other people". Cf. ZXYL 272.

¹⁰⁷ Se *śikṣāsi*.

¹⁰⁸ *Pāda* a is *bha-Vipulā*.

¹⁰⁹ For a figurative sense of *āmagandha* (literally "smell of raw flesh, stench; foul-smelling substance") to refer to the morally impure defilements (*kleśa*), see Seyfort Ruegg 1980: 240.

¹¹⁰ *rijuraham*, i.e. *rju* + *araham*; cf., however, Franke, Kl.Schr. I, 647 *rjur aham*.

¹¹¹ Se *dhyānam*; for the acc. sg. neutr. -*a*, cf. BHSG § 8.32; Abhis III § 6.8.

¹¹² Se *kāmacāginām*.

¹¹³ Sa Na *rirhi* (s.e.); Se *hiriṁ*.

¹¹⁴ Corr. Se; Sa Na *śuddhām* (s.e.; the *akṣaras* *śu* and *śra* are similar).

¹¹⁵ Se *śikṣeya*; for the opt. in -*iya*, cf. BHSG § 29.34.

¹¹⁶ Sa Na *māmata*; Se *māmako*, which agrees with the reading in Sn 719; cf. PTSD s.v. *māmaka*; for the nom. sg.

Having heard of the upright and praiseworthy meditation of those who meditate and have abandoned sensual pleasures, my disciple should train himself in modesty and faith.

Se śrutvā rjuraham dhyānam dhyāyinām kāmacāginām |
tato hirim ca śraddhām ca bhūyo śikṣeya māmako ||

Sn 719bcde sutvā dhīrānaṁ nigghosam jhāyīnaṁ kāmacāginam
tato hiriñ ca saddhañ ca bhiyyo kubbetha māmako

Sn(tr.N) Having heard the fame of the wise, of the meditators, of those who have given up sensual pleasures, then my disciple should develop modesty and faith all the more.

Fbx 莫毀他人自讚歎 語言不得大高聲
猶如猛火遠處聞 如是思惟斷諸惑 (vs. 19)

Do not denigrate others and praise yourself. One should not speak in a high and loud voice. (An affliction is) like a ferocious fire of which one hears from afar. Considering it in this manner, one (should) eliminate afflictions.

verse 21

Mv(KM) na pāraṁ dviguṇāyati nāpi cākaguṇa<ṁ> yatam¹¹⁷ |
uccāvacā pratipadā śrāmaṇyena prakāśitā ||^{118, 119}

One does not go to the far shore twice-repeatedly; nor is it reached (simply) by a single way. (Therefore), the (two) courses of practice, (namely) high and low, are taught concerning (?) the state of an ascetic.

Se na pāraṁ dviguṇāyati nāpi caivam guṇāyati |
uccāvacā pratipadā śrāmaṇyena prakāśitā ||¹²⁰

Sn 714 uccāvacā hi paṭipadā samaṇena pakāśitā
na pāraṁ diguṇam yanti na idam ekaguṇam mutam

Sn(tr.N) For high and low are the paths proclaimed by the ascetic. They do not go to the far shore twice; this is not experienced once.

Sn(tr.B) High and low is the practice taught by the Ascetic. They do not go in two ways to the far shore; [yet] it is not experienced in a single way.

Fbx -?

verse 22

masc. -a, cf. BHSG § 8.22; Abhis III § 6.1.

¹¹⁷ Sa Na cāvā guṇayatā (s.e.); Se caivam guṇāyati. Cf. Sn 714. ekaguṇam mutam.

¹¹⁸ Pāda a is bha-Vipulā; pāda c is na-Vipulā.

¹¹⁹ This verse is difficult to understand; cf. J III 388, n. 1; Sn(tr.N) 311f.; Sn(tr.B) 994; This verse is quoted in *Ārya-Vasumitra-samgrhīta-śāstra, T. 28, no. 1549. Zun Poxumi Pusa Suoji lun 尊婆須蜜菩薩所集論, 798c11f. 不二倍越岸 亦不一倍終 高下語句義 是沙門所傳 and it is commented on as follows: 798c13~19: “不二倍越岸”者，有諸疑網，不越無量生死岸。疑網未盡，不能越生死。“二倍”者，姦偽、幻惑也。復作是說，諸有“二倍”者，彼不能越不越。彼“一(←二)倍”者，行垢成就，一倍喪終。“高<下>語句義”者，高者，現身出要；不高者，現身習出要。復作是說，高者，是謂生天；不高者，趣惡道中。“是沙門所傳”，世尊敷演。

¹²⁰ Cf. J. 3.388 “The Beyond is not a future twice-repeated, nor is it merely a future once-repeated. Various are the courses of conduct revealed by the state of a recluse”.

Mv(KM) tam nadīṣu vijānāti <r>andheṣu¹²¹ pradareṣu¹²² ca |
sannādayaṇti¹²³ kunadyo¹²⁴ śāṇta-m¹²⁵-eva mahodadhi ||

One understands this from streams (which flow) in clefts and crevices. (Namely) small rivers make loud noises, (while) the great ocean is quiet.

Se tam nadīṣu vijānāti randhreṣu pradareṣu ca |
sannādayati khu ogho śāntaiva mahodadhiḥ ||

Sn 720 tan nadīhi vijānātha sobbhesu padaresu ca
saṇantā yanti kussobbhā, tuṇhī yāti mahodadhi

Sn(tr.N) Know this by the streams (which flow) in clefts and crevices. (Rivers in) small channels move noisily; the great oceans move in silence.

Fbx 或在河岸池泉側 如是處所坐思惟

闕少智慧恒睡眠 滿足寂定常覺悟 (vs. 23)
(from verse 19) or by staying on the bank of a river or on the side of a pond or a fountain. One (should) sit in such places and contemplate. Those who lack wisdom constantly sleep, (while) those who have attained tranquil concentration, are always awake.

verse 23

Mv(KM) yanūnakam tam sanati¹²⁶ yanūpūram śāntam eva tam |
ūnakumbhopamo bālo hrada pūro va paṇḍito ||¹²⁷

What is not full makes a noise; what is full is indeed quiet. The fool is like an unfilled pot; the wise is like a full pond.

Se yanūnakam tam svanati yanūpūram śāntam eva tam |
ūnakumbhopamo bālo hradapūro va paṇḍitah ||

Sn 721 yad ūnakam tam sanati yanūpūram santam eva tam
addhakumbhūpamo bālo rahado pūro va paṇḍito

Sn(tr.N) What is not full makes a noise. What is full is indeed silent. A fool is like a half-filled pot; a wise man is like a full pool.

Fbx 如泉如池如大海 寂定之者亦復然

愚癡人如半瓶汎¹²⁸ 智慧者猶滿池水 (vs. 24)

One, who has (attained) tranquil concentration, is like a fountain, like a pond, like the ocean. The fool is like a half-filled pot; the wise is like a full pond.

verse 24

Mv(KM) yo munī bahu bhāṣati upetam arthasamhitam |

¹²¹ Se randhreṣu.

¹²² So em. Se; this is also the reading in Sn 720 padaresu; Sa Na pracareṣu (s.e.).

¹²³ The mss. and Se sannādayati.

¹²⁴ “small rivers”; Se em. khu ogho (=mss.).

¹²⁵ Sa Na śata (s.e.); Se śānta eva.

¹²⁶ Sa Na satati (s.e.; the akṣaras na and ta are similar) < OIA. svanati; Se svanati; see PTSD s.v. sanati.

¹²⁷ Pāda a is bha-Vipulā.

¹²⁸ 汎 (gān, hèn), which usually means “slop from rinsing rice” (gān), probably means “full” (hèn) here.

nirvāṇam¹²⁹ sākṣātkuryāya jānanto bahu bhāṣati ||

When a sage speaks a great deal, it is endowed (with benefit) and furnished with meaning. Having realised *nirvāṇa*, he, knowing(ly), speaks a lot.

Se yo munī bahu bhāṣati upetam arthaśaṁhitam |
nirvāṇam sākṣātkuryāya jānanto bahu bhāṣati ||

Sn 722 yan̄ samāṇo bahu bhāṣati upetam arthaśaṁhitam
jānam so dhammam̄ deseti, jānam so bahu bhāṣati

Sn(tr.N) When an ascetic speaks much (which is) possessed of and endowed with meaning, he, knowing(ly), teaches the doctrine, he, knowing(ly), speaks much.

Fbx 智人雖復多言語 言語雖多不失時
或有才辯語言多 復有少言而審諦 (vs. 25)

Though a wise man speaks a great deal, talks a lot, he does not miss the appropriate time. Some possess eloquence and talk a lot, while some speak only a little but know very clearly.

verse 25

Mv(KM) yo ca dhīro mitabhāṇī¹³⁰ jānam na¹³¹ bahu bhāṣati |
sa munī maunam arhati¹³² sa munī maunam adhyagāt” ti ||¹³³

However, one, who is wise and moderate in speech, knowing, does not speak much, is a sage who deserves sage-hood, is a sage who has attained sage-hood.”

Se yo ca dhīro mitabhāṇī jānanto na bahu bhāṣati |
sa munī maunam arhati sa munī maunam adhyagāt ti ||

Sn 723 yo ca jānam yatatto jānam na bahu bhāṣati
sa munī monam arahati sa munī monam ajjhagā

Sn(tr.N) But he who, knowing(ly), is self-restrained, (and) knowing(ly), does not speak much, that sage deserves sage-hood; that sage has gained sage-hood.”

Fbx 如是少言亦名智 是則名爲仙聖人
是名眞實中道行 是名寂靜得解脫” (vs. 26)

Thus, one, who speaks only a little, is regarded as wise; he is called a saint-cum-sage. This is the so-called true middle path; this is namely how one attains liberation through tranquillity.”

Mv(KM) Nālakapraśnā samāptā¹³⁴

The Questions of *Nālaka* end

Sn Nālakasuttam niṭṭhitam
The *Nālaka-sutta* ends

Fbx -

¹²⁹ Read *nirvāṇa* (m.c.; *ma-Vipulā*).

¹³⁰ Se °bhāṇī.

¹³¹ All the manuscripts read *tam*, which is probably s.e. for (*jāna*m; Se *jānanto* (≠ mss.); cf. Sn 723 *jānam*.

¹³² Sa sa munī maunam arhati sa munī maunam arhati (dittography).

¹³³ The metre in *pāda* a is *sa-Vipulā*.

¹³⁴ Se *nālakapraśnā* samāptam.

BIBLIOGRAPHY, ABBREVIATIONS AND SIGNS

Abhis = *Die Abhisamācārikā Dharmāḥ: Verhaltensregeln für buddhistische Mönche der Mahāsāṃghika-Lokottaravādins*, herausgegeben, mit der chinesischen Parallelversion verglichen, übersetzt und kommentiert von Seishi Karashima, unter Mitwirkung von Oskar von Hinüber, Tokyo 2012: International Research Institute for Advanced Buddhology, Soka University (Bibliotheca Philologica et Philosophica Buddhica XIII), 3 vols.

ARIRIAB = *Annual Report of the International Research Institute for Advanced Buddhology at Soka University*

Āyār = *The Āyāraṅga sutta of the Ćvetāmbara Jains*, ed. Hermann Jacobi; part 1. Text, London 1882: The Pali Text Society.

Beal, Samuel

1875 *The Romantic Legend of Śākyā Buddha from the Chinese Sanscrit*, London: Trübner; reprint: *The Romantic Legend of Śākyā Buddha: A Translation of the Chinese Version of the Abhiniskramanasaṃśātra*, Delhi et al. 1985: Motilal Banarsi das.

BHSG, BHSD = Franklin Edgerton, *Buddhist Hybrid Sanskrit Grammar and Dictionary*, 2 vols., New Haven 1953: Yale University Press; repr. Delhi, ¹1970: Motilal Banarsi das.

Bollée, Willem B.

1997 “Notes on Middle Indo-Aryan Vocabulary III”, in: *Lex et litterae: Studies in Honour of Professor Oscar Botto*, ed. Siegfried Lienhard, Irma Piovano, Alessandria 1997: Edizioni dell’Orso, pp. 53~73.

corr. = correction made or proposed; corrects

em. = emendation made or proposed; emends

Fbx = *Fobenxingji jing* 佛本行集經, T. 3, no. 190, translated by Jñānagupta 閻那崛多 in 591 C.E.

Franke, Kl.Schr. = Rudolf Otto Franke, *Kleine Schriften*, hrsg. von Oskar von Hinüber, Wiesbaden 1978: Steiner, 2 vols. (Glazenapp-Stiftung 17).

J = *The Mahāvastu*, translated from the Buddhist Sanskrit by J. J. Jones, 3 vols., London ¹1949~1956; ²1973~1978, ³1987, The Pali Text Society (Sacred Books of the Buddhists; vv. 16, 18, 19).

Karashima, Seishi

2002 “Some features of the language of the *Kāśyapaparivarta*”, in: ARIRIAB 5: 43~66.

Li Weiqi 李維琦

2004 *Fojing ciyu huishi* 佛经词语汇释, Changsha 长沙: Hunan Shifandaxue chubanshe 湖南师范大学出版社.

Lüders, Beob. = Heinrich Lüders, *Beobachtungen über die Sprache des buddhistischen Urkanons*, aus dem Nachlaß herausgegeben von Ernst Waldschmidt, Berlin 1954 (Abhandlungen der Deutschen Akademie der Wissenschaften zu Berlin, Klasse für Sprachen, Literatur und Kunst, Jahrgang 1952, Nr. 10).

Marciniak, Katarzyna

2014 *Studia nad Mahāvastu: sanskryckim tekstem buddyjskiej szkoły mahasanghików-lokottarawadów*, Warsaw: Research Centre of Buddhist Studies, Faculty of Oriental Studies, University of Warsaw (Studia Buddhica 4).

m.c. = *metri causa*

MDPL = Edward Conze, *Materials for a Dictionary of the Prajñāpāramitā Literature*, Tokyo 1967: Suzuki Research Foundation.

Mv = the *Mahāvastu*

Mv(KM) = *The Mahāvastu*, New edition by Seishi Karashima and Katarzyna Marciniak, 3 vols., Tokyo: International Research Institute for Advanced Buddhology, Soka University. (in preparation).

MW = Monier Monier-Williams, *A Sanskrit-English Dictionary*, Oxford 1899: The Clarendon Press.

Na = the oldest extant paper manuscript of the *Mahāvastu*, consisting of 238 folios, completed in 1657 C.E. by an eminent scribe named Jayamuni Vajrācārya. The original is kept at the National Archives of Nepal, Kathmandu; the microfilms are available at the Staatsbibliothek zu Berlin and the National Archives of Nepal.

Norman CP = *Collected Papers*, K.R. Norman, Oxford 1990~; I (1990), II (1991), III (1992), IV (1993), V (1994), VI (1996), VII (2001), VIII (2007): Pali Text Society.

Oberlies, Thomas

2001 *Pāli: A Grammar of the Language of the Theravāda Tipiṭaka: With a Concordance to Pischel's Grammatik der Prakrit-Sprachen*, Berlin: W. de Gruyter (*Indian Philology and South Asian Studies* 3).

OIA = Old Indo-Aryan

PrMoSū(Ma-L) = *Prātimokṣasūtram of the Lokottaravādimahāsāṅghika School*, ed. Nathmal Tatia, Patna 1976 (Tibetan Sanskrit Works Series, 16).

PTSD = Thomas William Rhys Davids & William Stede, eds., *The Pali Text Society's Pali-English Dictionary*, London, 1921~25; reprint 1959, 1979: The Pali Text Society.

Roth, Gustav

2000 *Discussions about the Patna Dharmapada*, 2nd Rahul Sankrityayana Memorial Lecture, 1998, Patna (Patna Museum).

Sa = the sole extant palm-leaf manuscript of the *Mahāvastu*, consisting of 427 folios, dating back to the 12th century, on palaeographical evidence; the original is lost; the microfilms are available at the National Archives of Nepal and the Staatsbibliothek zu Berlin.

s.e. = scribal error

Se = Senart; Émile Senart, *Le Mahāvastu*, 3 vols., Paris 1882~1897: Imprimerie nationale; repr.: Tokyo 1977: Meicho-Fukyū-Kai.

Seyfort Ruegg, David

1980 “Ahimsā and Vegetarianism in the History of Buddhism”, in: *Buddhist Studies in Honour of Walpola Rahula*, ed. Somaratna Balasooriya et al. London: Gordon Fraser, pp. 234~241.

Sn = *Suttanipāta*, ed. D. Andersen, H. Smith, London 1913: Pali Text Society.

Sn(tr.B) = *The Suttanipāta: An Ancient Collection of the Buddha's Discourses Together with Its Commentaries*, translated from the Pāli by Bhikkhu Bodhi, Somerville 2017: Wisdom Publications.

Sn(tr.N) = *The Group of Discourses (Sutta-Nipāta)*: second edition, translated with Introduction and Notes by K. R. Norman, Oxford: 2001, Pali Text Society (Pali Text Society Translation Series No. 45).

T = *Taishō Shinshū Daizōkyō* 大正新修大藏經, ed. Junjirō Takakusu 高楠順次郎, Kaikyoku Watanabe 渡邊海旭 et al., 100 vols., Tokyo 1924~1934: Taishō Issaikyō Kankōkai.

ZXYL = *Zhonggu Xuci Yufa Lishi* 中古虛詞語法例釋, Dong Zhiqiao 董志翹 and Cai Jinghao 蔡鏡浩, Changchun 長春 1994: Jilin Jiaoyu Chubanshe 吉林教育出版社.

- () restored akṣara(s)
- [] damaged akṣara(s)
- < > omitted (part of) akṣara(s) without a gap in the manuscript(s)
- .. one akṣara is lacking in the manuscript(s)
- ~ stem of a word, e.g. *dharma*~
- absence of word(s); absence of parallel(s)
- ° except for letters, following or preceding the sign, the word is the same as the preceding one, e.g. *ratnāmayā* (v.l. °ān).
- * a hypothetical form which is not attested anywhere, e.g. *snāru
- < α < β: the form α comes from β, e.g. Pā. *ratana* < OIA *ratna*
- ← α ← β: the Sanskrit form (or Chinese character) β should be changed to α